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INTERNATIONAL BIBLE STUDY.

June 18, 1882.—*Mark* V. 21-43.

After this preliminary essay in the work of Foreign Missions, Jesus, with his disciples, returned to the more agreeable work of Home Missions on the Western border of the lake. Many were on the look out for them; perhaps one of the fleet of small boats had got there first and announced that Jesus was returning. Jairus, one of the synagogue rulers, was among the first to greet him after his arrival, as his daughter, his only one, 12 years of age, was very ill, at the point of death. 'Come, and lay thy hands upon her that she may be healed; and she shall live.' This was the language of faith. Note the confidence of the man. Does not his faith rebuke the belief of many Christians who offer prayer without any positive expectation of answer? Jesus acceeded, and immediately started for the man's house, accompanied by a large crowd, specially interested because the suppliant was a man of some position. While they were proceeding to the house, Jairus (in his eagerness not to be too late) moving in front, and every moment turning about to see if Jesus was hastening his steps, a certain woman approached the Saviour unperceived in the throng. "A certain woman;" this is all we know about her, except that she had been for twelve years suffering from a distressing disease, to free hereself from which she had vainly spent much money upon physicians. They had tormented her with various experiments, but the disease was just as pronounced as it had ever been. Nay, she was worse than she had ever been before. She knew that Jesus was in the habit of healing those who sought deliverance at his hands, but she did not like to present herself to the gaze of the public, and so determined to steal close to the Master and touch the hem of his garment; she was sure this would suffice. Well, she succeeded in doing what she proposed to, and was immediately conscious of restoration.

Jesus, knowing in himself that virtue had gone out of him, turned him about in the press, and said, "Who touched my clothes?" He himself bare our sicknesses and carried our infirmities, says one of the evangelists, paraphrasing the words of a prophet. Such language would almost favour the idea that it was at some personal cost to himself, in each case, that Christ healed men. The virtue that went out from him was some healing influence.

"And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?" When so many were brushing past him and momently coming in contact with him, they thought it strange that he should ask such a question. But physical contact with Christ is one thing, and the touch of faith another. How many to-day are satisfied with such connection with Christ as they have by belonging to the Church, by baptism and the Lord's Supper, by repetition of the Commandments and the Lord's Prayer, and yet know nothing of the spiritual contact that is obtained by faith. Among the prayers that are daily ascending in the name of Christ, how few have the quality of faith and confident expectation! The woman presently became sensible that his eye was upon her, and with fear and trembling drew near and fell at his feet, confessing every thing. "And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." Christ drew her attention to the all-important fact that her recovery was due to her faith in him. Her faith was practical and appropriative. To know him to be capable of mighty works is one thing; but what pleases God is that we should show our faith by appropriating from his fulness what our poverty demands. Observe too that our Lord has no respect for that kind of timidity which hinders us from bearing testimony to the mercy of God vouchsafed towards us. The timidity that makes more of our own feelings than of God's honour is just a disguised form of self-love. It is making more of man than of God. Many have similarly sought to steal away home with some great blessing obtained from Christ, but the Lord has stopped them and shown them that they must confess him before their fellow-men. If they had had their own way, they would probably have forfeited the blessing, and would have reached home as sick as they had left it.

All this involved delay and to the mind of Jairus every moment seemed of utmost importance. Just as at length there is a prospect of their moving forward, a message comes from the house of Jairus to the effect that the girl was dead and that it was now of no use to trouble the Master. It must have flashed across the mind of the loving parent that if Jesus had used more haste he might have been in time to save the girl. But Jesus made haste to assure him that all was well, *if he only believed.* The incident of the woman so wonderfully healed by faith must have impresed his mind. That a good deal of time had gone by since Jairus had left his house, is evident from the fact that when he returned with Jesus they found the mourners and pipers already there. He chides them for their noisy lamentations, assuring them that the girl was not dead but only sleeping. They laughed him to scorn, knowing that she was dead; could not they tell whether a person was dead or not? Yes; but the Lord of life proposed to bring back her life; the brief interval of non-existence would then properly be regarded as a sleep. How many naturalists of the present day think themselves entitled to think scornfully of Christ and the Bible, because of things that do not tally with their observations, overlooking the fact that there are more things in heaven and earth than are dreamt of in their philosophy. Taking John, James and Peter and the parents of the child, as witnesses, our Lord entered the chamber of the dead girl whose last expectation had been of a coming Jesus, and taking her by the hand bade her arise. She arose not only from death, but from sickness, and food was given to her at the command of Christ.

WEEKLY REVIEW.

—We have received the following from a friend at Allahabad:—

We have just had a week of special services in tho Methodist Church conducted by Brother G. K. Gilder—they came to a close on Saturday morning the 3rd June. The meetings were specially intended for the house-hold of faith, and as we came together each morning at the early hour of 6, we felt that the power of the Holy Spirit was with us. During the services believers were much strengthened and several consecrated themselves afresh for the service of the Lord, whilst others received such a Baptism from on high that they were constrained to say that they would go any where the Lord would send them, even if it were to preach His blessed words; we heartily said Amen to such testimonies as we felt that the harvest truly was great but the laborers were few. Although the special services have closed yet we are expecting greater things from the Lord.

Last Thursday evening we also held a special Tea Meeting for our Sunday-School Children—they numbered over 150, besides a large number of friends interested in the school. This interesting service closed with addresses by Bro. R. Carr, Deacon of the Baptist church, and Mr. Brownrigg, C. S.—the latter is known as the "Children's friend."— He has only been in India for 5 months, and promises to be a very useful worker in the Master's Vineyard. His address was interesting and very practical. The singing was conducted as usual, by our dear Bro. Gregory and was a great success. We feel thankful to God for the prosperity which has followed us in this branch of His Vineyard.

—Wherever the English language is read the words of Lady Frederick Cavendish addressed to Lord Spencer, soon after receiving the intelligence of the assassination of her husband, deserve to be noted and had in remembrance:

Lord Spencer, replying to deputations whom he received at Dublin, read the following extract from a letter which he had received from Lady Frederick Cavendish:—

I should be very glad if there can be any means of letting it be known in Ireland, so as to have some good effect, that I would never grudge the sacrifice of my darling's life if only it leads to the putting down of the frightful spirit of evil in the land. He would never have grudged it if he could have hoped that his death would do more than his life. There does seem some hope of this, and you are doing all you can to keep down that dreadful danger of panic and blind vengeance."

The reading of this letter visibly affected

many of the audience, as well as Lord Spencer himself, who added :—"Let these noble Christian principles be our guide at this moment of trial and anxiety. Let it be known in this country that Englishmen are determined to do justice to Ireland, and to promote her welfare with a devotion equal to, but not surpassing, that which has been so tragically cut short. Then from the darkest night may arise a bright day."

Nothing could be more beautiful than this triumph of Christian sentiment over nature. Many works of imagination have sought to invest with beauty the undying spirit of vengeance awakened by similar outrages. How is every thing of this kind eclipsed by the triumph of Christian principle that finds expression in the above words! We have here an illustration of the way in which the Spirit of Christ is really dominating the world, notwithstanding the unwillingness of so many to acknowledge him as Teacher and Leader. The assassination of Lord F. Cavendish was the work of men who professed to be animated by patriotic sentiments; but how infinitely truer is the love for Ireland shown by Lady Cavendish in these noble words.

—A contemporary publishes the following letter :

I send herein enclosed true copy of a letter which I have received from Sir ——, and *as I am anxious to get a good name* by having it published in the leading journals of India, I hope you will kindly print it in your valuable journal, the *Times of India*, at your earliest convenience, *and send me a bill for the cost of publishing it.*"

Our contemporary adds :

The letter in question is from a distinguished official up country, acknowledging receipt of two sums of Rs. 300 and Rs. 100 towards certain philanthropic objects, and thanking the donor on the part of Government for his "liberality and public spirit." We make no charge for this anouncement.

We are reminded by the ingenuous letter which has thus found its way into tell-tale print, of a reply made by one of our distinguished philanthropists of Western India, to an application for aid on behalf of an Orphanage. He said that he had given away so many lakhs to public objects, and up to that day had received no recognition from the Secretary of State for India, and had made up his mind to give no more money in charity until he had received some suitable recognition. In due time, the benevolent gentleman received the desired recognition, and was encouraged to loose his purse-strings again. Now, it is no new thing in the world for men to simulate virtues that they have not, and deceive themselves as well as others ; no new thing for men to persuade themselves that they are charitable and generous, when the money which they give is simply intended to buy for them the name of philanthropist. We remember, when in Rome many, many years ago hearing that a a certain banker there had paid the Pope 400,000 dollars for the title of Duke. The Indian way is better than this, as the money generally goes to some charitable object. These things are and have been ; but what will strike Englishmen with most surprise in the above letter, is the ingenuousness and unconsciousness of incongruity, expressed in the words "I am anxious to get a good name." There is doubtless a good deal of giving among Europeans that has no better motive than the attainment of a reputation for generosity ; but it would be a strange thing indeed for an Englishman to have the candour to acknowledge that he is aiming at this very result. We rather admire this candour. At the same time, it shows that the writer has not the faintest conception of the principle contained in the words of the Sermon on the Mount, Let not thy left hand know what thy right hand doeth ; the principle that leads a man to keep his charities as much from the public gaze as may be. Christ says that they who bestow alms for the purpose of obtaining a reputation, shall have their reward ; shall have what they seek, a reputation among men. This is abundantly illustrated at the present day ; men are honoured in various ways for the surrender of a portion of their goods to public institutions and charitable objects. But a day is coming when men and their actions shall be judged by the principles embodied in the Sermon on the Mount. In that day they that are first shall be last, and the last first.

—The *Times*, commenting on a recent murder case, says :

"While these plague-spots at our doors remain uncleansed, it almost savours of hypocrisy to search for new worlds to evangelize."

There are at least 1,000 church members in England for every one engaged in the work of foreign evangelization. Is it so that the thousand can do so little because the other one is not there to help them ? On the contrary, there is abundant evidence that many among the thousand are stimulated by the example of the foreign missionary, and are doing more for England than they would be, if there were no foreign missions. The reflex influence of foreign missions has often been recognized as of a signal value. Doubtless our friends at home (like those that are abroad) might do more than they are doing. But the *Times* itself claims to be a potent instrument for the enlightenment and elevation of the masses. What is really the character of its influence ? Is it more solicitous for the respectability of Christianity than for its aggressiveness ? Does it give its powerful sympathy and support to those who, like the Salvation Army, go among the degraded and vicious classes and labour directly and with no little success for their reclamation ? We fear that an impartial judgment would declare the secular press to be a hindrance rather than a help to the spread of pure and undefiled religion. What, for instance, is the general attitude of the secular press, with regard to the traffic in strong drink ? It is drink, rather than the want of intelligence, that has to do with most of the murders committed in the United Kingdom.

—Speaking of the Salvation Army we should note that their proposal to obtain the buildings of the London Orphan Asylum at Lower Clapton has been successfully carried out, and the second triennial Congress of the Army was held there on the 13th of last month. The large Hall accommodates 4700 persons. The buildings cover two acres of ground and originally cost £60,000, but were purchased by General Booth for £23,000. On the day of the Congress £4400 was subscribed towards the liquidation of the debt of £7,000, and the remainder was expected in a few days. As may be imagined, the enthusiasm of the Army reached a very high pitch on this occasion.

—Last Saturday many of the inhabitants of Bombay might have fancied themselves in Venice ; looking from their windows, nothing but water met their gaze. Venice without gondolas would not be very pleasant ; the inhabitants of some parts of the Native town in Bombay, were not able to get to their offices ; two feet of water made it impossible for buggies to come to the door. The Monsoon set in here very suddenly and very decidedly, giving us 20 inches of rain within three days. The reason that Bombay is subject to these annual submergings, is not simply the great fall of rain, but rather the inadequate drainage. As the greater part of Bombay is scarcely above the level of the sea, a judicious system of drainage is necessary to secure the efflux of the lavish supply of rain. As far back as our memory goes, we have recollections of the disembowelling of the streets of Bombay in prosecution of some very important and very expensive drainage schemes. These have probably answered the purpose of wafting a good deal of money into somebody's pocket ; but still the water refuses to flow off the island except very leisurely. One would think that surface drainage were what is wanted here ; but our engineers want to show their skill by first taking the water down into the bosom of mother earth and then conveying it to the sea. As usual an enormous amount of cotton was in the open, waiting for the Monsoon, and for a day or two the rain had its own way with it. No matter when the Monsoon arrives, it finds a large quantity of unstored cotton. The Natives avoid the expense of storing as long as they can, and generally have to pay dearly for their procrastination.

—People who have a great admiration for Christ and his teaching, but do not believe in the supernatural, are sorely put to it to harmonize the facts of the case : Mr. Voysey finds himself driven into such nonsense as this :

I should not scruple to make this charge of conscious fraud if I saw any just grounds for making it. But I see none. I can easily conceive a man like Jesus of a highly wrought imagination regarding himself as the subject of miraculous agency and believing that His renewed life was nothing short of a miracle. But nevertheless what would any one in such circumstances feel but that he was still in every respect a man and the same man that he was before His crucifixion, excepting only for the half-healed wounds on His hands and feet. Again and again he claims to be a man and only a man, even being hungry and esting fish and honeycomb like the disciples around Him. The *visible* conditions were such as only to teach Him that he had recovered animation, while the knowledge that he had fainted and his belief that this fainting was a real death, and the discovery that a long interval of unconsciousness had elapsed between the fainting and the recovering of consciousness would quite naturally seem to Him, *not what it was, a rescue from a dying condition*, but an actual restoration to life after a real death. So that this alternative of Mr. Row's, viz. that Jesus must have mistaken his partial recovery for a resurrection, is not only not incredible but the most likely of all things to have happened.

There never was a more selfpossessed being than Christ. Yet Mr. Voysey, to avoid the Charybdis of fraud accepts the Scylla of ineptitude, and talks about the highly-wrought imagination of Christ betraying him into the idea that he had died when he had not died ! The little book "Did Christ rise again ?" published by the Bombay Tract and Book Society shows that Christ all through his ministry regarded his death

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upon the cross as the *preliminary* condition of the establishment of his kingdom.

—*The New Dispensation* takes a survey of Europe and America and comes to the conclusion that the morals of the masses there are inferior to those of the masses in heathen countries, and recommends the missionaries to betake themselves to their own countries and not return till they have set matters aright there. One of the points he seeks to make is that the assassination of Lord Cavendish is likely to awaken a very sanguinary spirit of revenge. The very opposite of this is the fact. Perhaps our contemporary will admit that a Christian Government has done something for heathen morals in India by the abolition of Thuggism and cognate forms of outlawry, the repression of Infanticide, Meriah sacrifices, Suttee &c. &c.

—A CORRESPONDENT of the *Indian Churchman*, observing that "in this country a Priest has constantly to bury the dead in ground not consecrated," furnishes "a form of Benediction for a Grave, which may be used before the body is laid in the grave." If a house for a dead man must be consecrated, why not a house for a living man? Why not have a form of benediction for the clothes he wears? This great concern for religious rites for the body, after the spirit is flown, is in striking contrast with the indifference for religion often shown while the man is living.

—GARIBALDI, one of the most remarkable men of this or of any age, a man whose fortunes Plutarch would have been delighted to trace, has just passed away in a good old age. Imbibing in his youth the Carbonari hatred of Austria, and passionately desiring the liberation of his country from this uncongenial yoke, he seemed at one time to see the fruition of his hopes; but the withrawal of the Austrian only gave Louis Napoleon the opportunity he desired, and Italy fell again in 1849 under a foreign yoke. However, the Providence of God, in due time, and in a way unthought of, brought about the independence of Italy, and no one had more to do with it than Garibaldi himself. Like some other king-makers he won crowns and others wore them. Reviewing the events of his life, romance seems to be utterly eclipsed. Force of character, strength of will, power over circumstances, patriotism, hopefulness, generosity, these things appear conspicuously in his life. A measure of common sense and of practicalness that we do not find in Mazzini and other revolutionists, enabled him to take for his country what he could get, when he could not get all that he wanted. Much of the marvellous progress made by Italy in these latter days, is due to him. His hatred of priest-craft, his keen perception of the curse which it had been to Italy, blinded him unhappily (we fear) against revealed religion; at least, we have yet to learn that he knew what it was to have access to the Father through faith in the ever-interceding Saviour.

NOTICES OF BOOKS AND REPORTS.

"What will a man gain by embracing Christianity? By T. C. Mitter. Calcutta, 1882." This lecture was delivered several years ago but was only lately printed. "Embracing Christianity" is not exactly a scriptural expression, but is used by this writer to express what the Bible means by believing on the Lord Jesus Christ. Before coming to the point Mr. Mitter has something to say about modern Philosophy, especially as developed in Positivism and Pantheism; about ancient India; the fall and its consequences. He believes that man has two intuitive convictions, one that he is a sinner deserving punishment, and the other that God is ready to forgive. We are not sure that these convictions are intuitive. The ideas are indeed present to most men; but we think that it is owing to man's defective views of the nature of sin that he so easily entertains the idea of acceptance with God. However Mr. Mitter believes that it is only in Christianity that these intuitive convictions are realized; Christ, by his death on the cross, vindicating God's law and manifesting God's love to our fallen race. The writer, reaching at length the subject indicated by his title, proceeds to tell us what a man gains by becoming a Christian, and shows that he is justified, sanctified, adopted; has the assurance of God's love; peace of conscience; joy in the Holy Spirit; *at death* he is made perfect in holiness and passes immediately into glory. Some objections are then mentioned and anwered. This lecture takes too wide a range in our opinion. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith meekness, temperance. Such is the reply made in Scripture to the question, what do we gain by embracing Christianity. The experimental evidence seems to be what is specially demanded by the title. There is much that is good and true in this Lecture, and, read in a right spirit, it would doubtless be helpful to many; but we would have a little preferred to see the question treated as we have suggested. We have been asked this very question perhaps a thousand times by Natives of this country. The question itself shows a very defective conception of what is the main point at issue. Not profit but duty is the thing to be enquired about. Paul's question, what will then have me to do? or the gaoler's, what shall I do to be saved? were more to the point than what shall I gain by becoming a Christian? We have generally replied to this latter question thus: "You will gain the favour of God, and will probably forfeit the favour of man; you will gain forgiveness of past sin *and* power to keep from sinning; you may have to suffer the loss of all things that men ordinarily value, but you shall have peace, love and joy, a divine Friend and a blissful immortality." The question opens the way for the exposure of what is erroneous in the expectations of many enquirers who think to better their condition by adopting the religion of the Governing race, and whose accession would only augment the difficulties in the way of making known the true Gospel. After all this question must first be answered in the exultant and triumphant lives of Christians, before any other reply that we make is likely to be understood.

"A New system of Short-Hand. By W. B. Livingstone, Principal of the Berhampore College." We have read this pamphlet and gone carefully through the Instructions for using the Short-Hand Sheets, hoping that we should soon be masters of the new System; but we confess, with no little humiliation, that we have altogether failed, and are consequently unable from our own experience, to bear testimony to its value. This may be owing to the obtuseness of our faculties. If any of our readers have studied the New System with success, and will kindly report to us, we will be glad to get their testimony.

"Report of the Madras Religious Tract and Book Society." No less than 148 publications were used in 1881, chiefly, though not exclusively, tracts and handbills. Of these 66 were Tamil, 44 Telugu, 5 Malayalim, and 33 in English. The monthly English paper entitled *Progress* has attained a very large circulation. To secure this the religious element has not been made very prominent; biographical sketches, narratives, descriptions of foreign countries, scientific discoveries, &c. have formed the staple of the matter. The circulation has reached 5324 copies. The entire circulation of the Society's issues last year, reached 866,271, not quite so high as in 1880. Receipts from sales Rs. 15,295.

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SATURDAY, JUNE 10, 1882.

MANIFESTATION OF THE SPIRIT.

It is our conviction that Christians often engage in prayer for the outpouring of the Holy Spirit, when the fact is that the Holy Spirit is with them, but, through their non-recognition of Him, is not manifested in the way that they desire he should be. They suppose he is not with them in power because they are not conscious of power, or because their words and acts are not accompanied by such demonstrations as they look for. They cry earnestly to God, as though the reason why they are not more effective as Christians, were owing to the suspension or non-communication of the Spirit in power. According to this idea the Spirit is given in measure; in mild instalments; and we are to wrestle with God in prayer for the communication of his mightier influences. When a man truly submits to Christ and heartily believes on him, the Spirit of God himself, not some influence or some finite spirit, is given to him. "He shall abide with you forever," says Christ. "As many as are the children of God, they are led by the Spirit of God." But "the manifestation of the Spirit of God is given to every man to profit withal." Under the belief that they are kept on low diet as regards the Spirit, and have not received the mighty power that resides in him, they do not dream of undertaking the works which demand that power. Thus it is made to appear that it is owing to the sovereignty or the inscrutable wisdom of God in withholding from them the fulness of the Spirit, that they are shorn of power and cannot do the mighty works commanded them. They suppose that power will certainly be accompanied by the consciousness of power, and they wait for this, and think themselves discharged from attempting any great thing, until that greater outpouring of the Spirit comes. But the same Spirit that witnesses with their spirits that they are children of God, is and cannot but be omnipotent. "I can do all things through Christ who strengtheneth me;" "all things are possible to him that believeth." When Jonah received the command to go to

Niveveh and declare the purpose of God to visit it in chastisement, it is certain that all the ability needed under the circumstances would have been supplied if he had simply trusted in God and gone forward. He knew nothing of our modern idea of waiting upon God in prayer for the outpouring of the Spirit; and not being conscious of power he turned and sought to go to Tarshish instead of Nineveh. God dealt with him until he was brought to honour God by recognizing the fact that the true servant of God is always accompanied by the power that is necessary to do the will of the Master. His faith opened the door for the manifestation of the Spirit. The Spirit of God is the Spirit of truth, not merely in the sense that he makes known to us the will of God, but in that he is ready to impart to us and manifest through us the power that is promised in the word. Hs is the Spirit of the word of direction, and the Spirit of the word of promise. No man can call Jesus Lord except by the Holy Spirit. The authority of the Spirit over the mind and heart and life of the believer, is in the measure in which truth is authoritative over him. At the time that the Apostle Paul wrote the first epistle to the Corinthians, ths church at Corinth was far from being in a satisfactory state. Sad evidences of their failure and shortcoming and blameableness are furnished in that epistle. It is very instructive to read that epistle very carefully with special study of the way in which the apostle corrects them. Our modern suggestion would be this: "cry mightily to heaven for an outpouring of the Spirit of God." But on the contrary, the Apostle Paul points out to them that they *are* the temple of the Holy Ghost, and that Christ abideth in them, except they be reprobates. His remonstrances are specially addressed to them because they fail to recognize and manifest the power that dwelleth in them. Have our readers noticed how often the words "Know ye not?" occur in this epistle? Let us look at some of these instances:

III. 16. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" He is talking to those who are babes in Christ and carnal, and instead of bidding them cry to God for the Holy Spirit, he remonstrates with them for not recognising the fact that they are the temple of God, (not should be,) and that the Spirit of God was actually dwelling in them.

VI. 2. Do ye not know that the saints shall judge the world?

9. Know ye not that the unrighteous shall nst inherit the kingdom of God?

15, 16. "Know ye not that your bodies are the members of Christ?" Know ye not that he who is joined to a harlot is one body?

19. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Notice here the threefold affirmation: Your body is the Spirit's temple; the Spirit is in you; ye have him of God.

We do not see how any thing can be more explicit than these passages. And what was true with regard to the church at Corinth, must be true with respect to churches of our own day that are true churches of Christ, though, it may be, defective and open to censure. What the Christians of Corinth specially needed was to know the riches of the grace of God already bestowed upon them, and without waiting for the consciousness of power, go forward in faith to do the works commanded, nothing doubting that the Spirit of God would make what they did effective for God. The manifestation of the Spirit is given to every man to profit with, and this manifestation is according to the faith that expects it. "Be strong in the grace that is in Christ Jesus," the help divine that waits upon you through the indwelling Spirit. The apprehension of the indwelling divine Spirit will wonderfully free us from the fear of man, and the experience of his aid accompanying our efforts will give us fervour and gladness and buoyancy, and delight in the Scripture and in prayer, and make us exceedingly vigilant to guard against all sin.

Now let the reader go through all the epistles and see if what we are announcing is not taught in them all. Christians are bidden to walk in the Spirit, be filled with the Spirit, pray in the Spirit, they are said to live by the Spirit and the things which constitute the evidence of life are the fruit of the Spirit.

There is no question that at times, in answer to earnest prayer, Christians receive a wonderful impulse and are mightily strengthened to witness and work and suffer for the Lord; and they are led to speak of this as a baptism of the Spirit. It will generally be found they receive this blessing in connection with some new view of truth, some better apprehension of the things freely given to them of God. To bless and quicken us in this way by guiding us into the truth, is the very end for which the Spirit of God takes up his abode in us, and it is very sad that ws should so often hinder him from opening these new doors for us, by the idea that God is withholding from us the Spirit in His fulness and potency.

HOUSEHOLD HOLINESS. III.

If the parents do not see eye to eye in the matter of bringing up their children, the effect will be disastrous upon the latter. The principle of authority will be underminedt A kingdom divided against itself canno, stand. We have known instances in which, perhaps without knowing it, there was a desire on the part of one of the parents to secure the largest part of the child's affections to himself or herself The invariable result of this in the end is that the child has no true affection for either. The best development of the child depends absolutely upon the unity and harmony of the parents. Disagreement in the parents is the rock upon which the happiness of many a household is wrecked. By disagreement we mean diversity of opinion as to the best way of treating the child. The very first thing to be attended to is the establishment of entire harmony of views between the parents. We are speaking of a Christian household. Let both learn of Christ. Let both seek to be one with Christ that they may be one with each other. In a consecrated family, Christ is the Head of the household, and his will is the law of all. There can be no question that Christ is most willing to teach the parents how to train their child for him. His grace is not more certainly assured to an evengelist than it is to the parent, for the salvation of a lost sinner is not of more account in the world's redemption than is the training of a child for him. Less indeed, inasmuch as the cure is of less importance than prevention. Christian parents are then to show their interest in their child by seeking to be of one accord as regards the will of the Master in the particular we are considering. But the agreement is to be secured not by meeting on the lower plane, but on the higher. It is not for one who has been much taught of God to fall in with ideas that have been learned in an inferior school. Where this agreement is not secured, all endeavours to bring it about having failed, the one who has most of the mind of God, must just do the best he or she can under the circumstances, and seek to supplement what is defective in the course pursued by the other without seeming to reflect on the other.

Principle is often sacrificed to feeling in the training of children. The little one gets a great hold on the affections, and there is an intense desire awakened to draw to oneself the affection and confidence of the child. And it is of high importance that these should be secured. But it is possible, while lavishing the tokens of affection, to foster in the child the belief that there is nothing in all the family of so much importance as its pleasure. The effect of this would be to develope the feeling of selfishness. The Christian learns in the school of Christ that there is something more important than his pleasure, and that is his advantage. God does not undertake to shield him from all suffering, but to deliver him from evil. He knows that God is love, but knows also that God displays his love by subjecting us to such trials as are likely to bring about our highest good. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. The Christian parent carries this conception of love into the family, and studies not so much the gratification of his child as its advantage. Parents often discharge themselves from the duty of correcting the little one, because it is such a little one as not to know better. But correction may be the best means of making it know better. When it knows better you may deal with it by means of motives addressed to its understanding; but at present, it is like an animal. A dog that knows nothing of right and wrong, when corrected for a particular practice, soon comprehends that it must forego that practice. It will be very greatly for the child's advantege to learn as soon as may be that authority resides with the parent. Half the miseries of life are caused by the intensification of the principle of selfishness in infancy through mistaken kindness. That is not true love which does not correspond with the love that God shows his children. A great deal of what is supposed to be love is only a disguised selfishness, an unwillingness to do violence to one's own feelings. Holiness means the will of God supreme. We pray, "thy will be done as it is done in heaven," so thoroughly, so exclusively. The love of God shed abroad in the heart leads us to act not merely with reference to the child's present pleasure, but with reference to its well-being in time and eternity.

REMINISCENCES. CLXXVI.

—EXTRACTS from Scripture note-book, Bombay, 1848.

It seems to be a law in God's universe that where sin shall arise, there it shall have a wide sweep. Therefore it is given to the human fami-

ly to propagate itself. It seems at first amazing that God should be sending millions of creatures annually into a world like this where they are sure to grow up sinners and ripen for hell. One reason is that he will give sin a wide sweep and thus manifest its deadliness, incurableness, its hostility to the entire universe of God. It resembles fire. If fire, in falling, only consumed that particular thing on which it fell, it would be scattered freely every where, none would observe much caution in handling it. They would be not much afraid of it. But on the contrary, the quality of fire is to spread, its tendency is to universal destruction. A single spark falling in the midst of a large city, may destroy the whole city. Therefore men are so cautious in handling it. Myriads of houses are built close together, and in each one every day use is made of fire; yet men may live for generations without witnessing any great conflagration. Every one bears in mind that fearful quality of fire. It must be kept in strict bondage, or it will go forth to universal dominion. Sin is like fire, but men consider not. About this they have no such solicitude. Yet what is going on here is wonderfully instructive. Every generation, every individual is to all the holy inhabitants of the universe a new example of that terrible quality in sin, and serves to increase their horror of it. Once engendered, nothing is safe from it but God and those who are in God. These see it threatening to swallow up the entire universe, and they cleave to God as a terrified infant cleaves to its mother. The prolificacy of our race, the undiminished populousness of heathen countries is an awful subject of contemplation, and we must not fail to bring into the picture the holy universe of God and the salutary influence of sin upon them. It is this propagating quality of sin that constitutes its most terrible and odious element, and it is that which, for the health of our souls we would do well most to comtemplate.

Sept. 30. Isaiah 49. 2. "He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me." This refers I think to the period of Christian life preceding his ministry, when he was growing in wisdom and stature. In the seclusion of Nazareth God was preparing him for the conquest of the world. I do not regard Christ as having left this world, except in a minor sense. So far as we are God's true servants, we can say, "not I but Christ liveth in me." Therefore these words may be applied to any faithful servant of God. This is the secret of all Christian victory. The church must have her sharp swords; but what are they? the tongues of those who speak the truth of God in demonstration of the Spirit. Hath God made my mouth like a sharp sword? In my recent alarming illness God reduced my voice to that of an infant's; and though He has in a measure restored it, yet there seems reason to tremble. But if I was so cordially ready to give him my life would I not be willing to give Him my voice if He saw fit to take it?

I have been reading Ezekiel. It seems from 3:26 and 24:27 and 29-21 and 33:22 that Ezekiel was stricken with dumbness, perhaps with the exception of certain seasons when the hand of the Lord was upon him, i. e., when he was powerfully moved by the Holy Ghost. And I infer that, as in the case of John the Baptist's father, this dumbness was penal; that like Jeremiah only in a greaterdegree he shrunk from the execution of God's commands to be a reprover of the people. (Consider the 3rd chapter immediately before the 22nd verse). If I should lose my voice am I to regard it as penal? During my recent sickness my thoughts have often reverted to the Nag Punchumi. On that day, after having been out for some hours disposing of tracts, I came home and left my books and went out merely to observe the conduct of the people. I had a headache, and felt indisposed to any thing beside mere seeing. And I obtained a place close beside the place where the serpent was worshipped, and had the very best opportunity of seeing. But it was also the very best opportunity of preaching, and though my knowledge of the language is imperfect, yet if I had exercised right faith, I do not doubt I would have been strengthened to speak with some effect. Notwithstanding I remained there conversing with a young Brahmin, and did not once lift up my voice in the way of preaching. On the other land I consider that at that time, sickness was already upon me, and indeed had been for 10 days. Still the question would arise if I should lose my voice, if the general tenor of my ministerial conduct had not called for this sore affliction.

The first portion of Ezekiel is calculated to inspire the minister of the gospel with a high sense of the greatness of his office, and the weight of responsibility laid upon him. Of what a master is he the servant. It is the Lord Jesus whom with Ezekiel we are permitted to behold upon that heaven of crystal seated on a throne of sapphire, with a body appearing like amber and fire. His glory in that vision is especially manifested by the heavenly hosts, those glorious powers that fly and return like a flash of lightning. When surrounded by those who despise his ministry altogether, the minister is strongly tempted to think of it with inadequate appreciation. But let him remember that he who so spoke to Ezekiel, so speaks to him. The same unchangeable Emmanuel. His interest in my work is at least as great as it was in Ezekiel's.—These visions were intended to inspire Ezekiel with confidence; they were in part the means of fulfilling the promise that his face should be as adamant harder than flint.—But still more glorious visions are imparted to us, viz. those of Gethsemane and Calvary.

THE EVANGELICAL ALLIANCE.

(Communicated.)

A PUBLIC meeting was held in the School Room, Coonoor, last Wednesday evening, for the purpose of considering the propriety of establishing a Branch of the "Evangelical Alliance."—Although a smart shower of rain fell just before the time for commencing the meeting, a goodly number of Christians of various denominations assembled at the hour appointed.

Robert Stanes, Esq. presided and after the meeting was opened with singing, Rev. I. F. Row read the 17th Chapter of John, and Prayer was offered by Dr. Elder of the Free Church Mission, Madras.

The Chairman then called upon Rev. Dr. Murray Mitchell to address the meeting, whereupon Dr. M. proceeded to give a detailed and interesting account of the origin and design of the Evangelical Alliance, and said, last monsoon he was instrumental in forming a branch in Poona, since which the Home Committee had been urging him to form branches in other places, as for as he could and that he was therefore anxious to form one in this Station. The "Alliance" was established in 1846 "with the primary object of pro-
"moting, fostering, and exhibiting brotherly
"love and union—controversy is as far as possi-
"ble avoided—political views and opinions are
"not discussed: no Ecclesiastical organization
"is attempted; and all members are free to
"hold and maintain their own convictions in
"regard to Church Government, discipline,
and other questions, without compromise."

From the first, the "Alliance" had been very successful in commending itself to the sympathies of Protestant Christians of all denominations throughout the world. "In
"Scotland and in Ireland, Branches were early
"formed, and in England and Wales there are
"now some 40 Branches. In almost every
"country in Europe, and in the United States
"and Canada, as well as in Egypt, West Coast
"of Africa, India, Japan and Australia,
"Branches and Agences exist, so that it may
"be truly said the Alliance is exerting a world
"wide influence, for the good of the Church of
"Christ, and for the furtherance of the
"Gospel."

He (the speaker) had just received, and now held in his hand, a copy of the last Report of the Branch in Japan, from which it appeared that nearly, if not all, the Protestant Missions working in that country were connected with the Alliance.

Amongst other things the Evangelical Alliance had specially distinguished itself by its successful efforts in behalf of those oppressed by intolerant laws and suffering for conscience sake. Illustrative of this part of its operations several interesting cases were cited.

There have been seven General Conferences of Christians of all nations convened by the Alliance since its formation, at two of which (those held at Berlin, and at Basle) he (Dr. M.) had the privilege of being present, as a delegate, and he could emphatically testify from personal observation and experience, of the great service rendered to the cause of Christian unity by these gatherings.

He can never forget the thrilling effect, at one of the meetings of the Conference at Basle, when the entire company present, amongst whom were hundreds of representative Christians from all parts of the world, rose and sang Luther's grand old hymn,

"A mighty fortress is our God" &c.; whilst the scene afterwards witnessed in the magnificent Cathedral, when all gathered together at the Lord's table, to demonstrate their oneness in Christ, by partaking of the memorials of their common Saviour's love, was one ever to be remembered with gratitude and joy.

The alliance deals not with Churches, but with individuals,—we do not ask, or are we concerned about Church relations—the only question is "Do you love the Saviour?"

It asserts that there is an *invisible* Church made up of all, who in every nation, and under every clime truly love the Lord Jesus Christ, and it is incumbent on all these, as far as in them lies, and as often as possible, to demonstrate before the world, their unity in the Gospel.

It should also be remembered that the true "Church of Christ" embraces not only the Church *militant*, but the Church *triumphant*.

"One family we dwell in Him,
"One Church above, beneath,
"Tho' now divided by the stream,
"The narrow stream of death.
"One army of the living God
"To His command we bow!
"Part of His host have crossed the flood,
"And part are crossing now.

Nothing less, is our conception of the Church, and we wish all members to *demonstrate* their brotherhood in Christ. The fixed and loving contemplation of this glorious object will cure Sectarianism, and will do away with one of the chief objections advanced by Romanists, as they point scornfully to the divisions and distractions, which alas! so prominently characterise the Protestantism of to-day.

Denominationalism may not be altogether avoidable, but this is different from *Sectarianism*.

The speaker closed by an eloquent and impassioned appeal to all lovers of the Lord Jesus Christ, to advance as far as in them lies this cause of "Christian Unity."

It was then proposed that we proceed to form the "Coonoor Branch of the Evangelical Alliance," with the following gentlemen as a Committee, viz.—

J. G. Clarkson, Robert Stanes, J. Carroll and Rev. I. F. Row, as secretary; with power to add to their number. *Col: Campbell* of Hyderabad, in seconding the proposition, said that altho' not accustomed to public speaking, it gave him great pleasure to be present on this occasion, and say a few words expressive of his deep sympathy with the object of this meeting. He for one, most heartily endorsed the spirit and aim of the Alliance. As a member of the *Protestant* Church of England he always felt it a duty, and a privilege, wherever he might be, at home or abroad, to associate with, and give

the right hand of fellowship to, all who truly love the Saviour, no matter what their denominational distinctions.

The resolution was then put to the meeting, and carried by acclamation.

After the singing of another hymn, the Chairman then left the meeting open for a few minutes, in order that any who desired to do so, might further remark on the subject, whereupon, Rev. Mr. Hutchinson, of the London Mission, Coimbatore, rose, and said that in addition to all that had been brought before them by Dr. Mitchell, as to the advantages of the Alliance, he felt that missionaries especially must be benefitted and encouraged by meetings such as the present one, and by the work of the Alliance generally. Many a missionary laboring in a lonely field, and frequently tempted to depression of spirit, and disheartenment in his work, is cheered and sustained, when he remembers his connection with the great family of Christian believers throughout all the world, and their sympathy with him in his arduous and trying mission, as he labors in the face of seemingly insuperable difficulties for the advancement of that Redeemer's kingdom, in which all His true followers have a common interest.

Rev. I. F. Row observed that he had always felt, and especially since coming to India, that all Christ's disciples should constantly remember the Master's prayer for their unity before the world 17 John 20 21. and that they should labor diligently for its speedy fulfilment.

He was very glad to observe the manner in which this spirit was being exemplified amongst those who worshiped in connection with the Union Church in this place.

The meeting was then closed with singing and prayer.

ISAAC F. ROW,
Secretary.

Coonoor, 2*nd June* 1882.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

PERSONAL SERVICE.

DEAR BROTHER,—Service is ordained to be a constant characteristic of the true religion of the Lord Jesus Christ. Every Christian ought to do something for the Lord. In the 13th Ch. of Mark's Gospel we find this text: "For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and *to every man his work*, and commanded the porter to watch." We invite attention to the expression "to every man his work." It is not stated to every man he gave some work, or to every man a work, but to every man *his* work. Mr. Moody says, "Some "one has said, that every man's life is a plan "of the almighty God. Away back in the "secret councils of eternity, God laid out "work for each one, and if we do not do that "work, it will be left undone. This idea that "some one else will do it if we don't is a false "idea. The man don't live that can do the "work that God has given me to do, except "me; the man don't live that can do the work "that God has given you to do, except you. "To every man and every woman has God given "a work, and He will call us all, by and by, to "an account of our steward ship to see if we "have done what He gave us to do."

"This idea that has got into the church, that "one man must do all the work because he has "got more talent isn't found anywhere in the "Bible. Because Dr. W. and Dr. G. have got "ten talents, and I have got but one, it is no "sign that I should go and put mine into a "napkin and bury it, and say, 'Because these "men have got ten talents, I won't use mine at "all.' I haven't got, when I stand before "God's bar, to render an account for their "talents, but for the talents He has given us."

"We have got a great many men in the "church now that have an idea that the minister, and perhaps now and then the deacon, or "even the Superintendent, must do all the "praying, and do all the visiting of the sick, "and do all the work: but I am one of those "who firmly believe that this lost world will "never be reached until this idea is dismissed "from the church."

"Now, if we have got any good thing, let us "give it out, and keep the coin of heaven in "circulation. If it has been a blessing to our "souls, go and tell it out to some one else; and "in that way we will be a blessing to all we "come in contact with. I know there are some "wise men in the church who think that it is a "dangerous doctrine to preach; they say that "men have got to be educated before they can "work."

There is a great deal of service done now-a-day by proxy. Do we not observe, even, in the outward worship of God a great attempt towards worship by proxy. Do we not often hear singing the praises confined to a certain select number of people who are to praise God for the congregation? Right on this subject Spurgeon says, "your minister is supported; "you expect him to discharge your duty for "you; he is to be the means of converting sinners; he is to be the means of comforting "the feeble-minded; in fact, all the mass of "duties that belong to the church are considered to belong to the one man who is specially set apart to devote himself to the service of the ministry. Oh that this were "rectified! Would to God that our people "could all feel that no support of ministers "can ever rid them of their own personal responsibility! I think I speak in the name of "all my brethren in the ministry. We repudiate "the idea of taking your responsibility upon "ourselves. We find that our own work is "more than we can perform without our Master's strength. We cannot take your work; "we do not pretend to do so. If you have "dreamed of it, forget the delusion, and be rid "of it once for all. I will do no man's duty "but my own; I will not attempt to stand "sponsor to your remissness, and take upon "myself the sin of your sloth and lethargy."

God says to every follower of Jesus "go work to-day in my vineyard." "Show me thy faith by thy works." Jesus did not leave His glory on high, and come down and suffer and die just that we might have peace of mind and at last get to heaven, "but He gave Himself "for us, that He might redeem us from all "iniquity, and purify unto Himself a peculiar "people, zealous of good works." (Titus ii. 14)

"There is not a hair upon our head, there is not a passion in our Spirit, there is not a single power or faculty in our mind which is our own. We are all bought—all purchased. We are all, every single particle of us, the purchased property of the Lord Jesus Chrtst. What can be a more logical conclusion than that personal benefits enjoyed and personal blessings received, should be reciprocated by personal services rendered. We ought, therefore, to spend and be spent in our Master's service. It is God's purpose to offer Christ to the world and it is every Christian's duty to be God's agent in the execution of this benevolent purpose. It is obligatory on Christians to make particular efforts with individuals for their salvation. The doctrine of personal effort permeates the entire Scriptures. The principle and the severity of the Deity in exacting it are clearly discoverable in the following text:—Judges V. 23, "curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not up to the help of theLord, against the mighty." Oh what a dreadful malediction! what had the people been guilty of? Why they had refused to lend positive assistance—they had withheld their aid. They had not hindered; they did not join God's enemies; they threw no obstacles in the way of those who did help; and yet says Jehovah, curse them, curse bitterly! Is not this horrific anathema enough to stir the souls of apathetic idle Christians?

The parable of the buried talent (Mat. 25. 14-30) furnishes proof of the obligatory nature of this work. The Rev. Daniel Wise says "you "cannot avoid the truth that you are *bound* "to labor with your own tongue and person "for human salvation. And all—whether old "or young, rich or poor, learned or illiterate—"are bound to do this. No one can be excused "here. He who excuses himself is an offender; "and God will deal with him as with the faithless servant who buried his talent. No excuse can be sufficient. No; not even the "plausible one of paucity of talent. 'But,' "says a weak disciple, I have no talent. "Friend, you do not speak the truth. You "have talent! You buy, you sell, you get "gain, you persuade your friends to change "their purposes. Thus you demonstrate that "you possess talent enough to *move mind.* If "you can do this for yourself, you can for God; especially as you will have His help in the "work. Be faithful, and say if the fault is not "more in the *will* than in the talents God has "given you.

"But tell me, Child of one talent, why did "Christ represent the servant with the one "talent as the unprofitable one? Why not "him with the ten talents? Was there no "design, think you in this? There was. He "meant to shew that the plea of small talent is "unavailable; that the neglect of one talent, "or a hundred, is alike an offence to be punished with severity. The reason is plain; for "he who will not be faithful with one talent "would not be with a hundred talents. He "lacks the faithful heart.

"Away, then, with your groundless plea. "Up! up! for Christ's sake, up! and begin "to do your duty. Waste not a moment more. "Souls drop into hell while you frame excuses! "O, peril not their souls and your own too; "but resolve, even now, to perform your "duty."

Indifferent Christian, hear the voice of Jesus say "why stand ye here all the day idle?" "Go, work in my vineyard."

T. E. F. M.

Nagpore, 5th June 1882.

NOTICES.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. A. Dillon will (D. V.) preach tomorrow at 7 30, A. M. and 6 P. M.

THE gas having failed at the Grant Road Church for the last two Sabbaths, the evening service there to-morrow will be held at five o'clock instead of six.

Epitome of News.

SATURDAY, JUNE 3.

—*Bombay Gazette*; Srinuggur: It is stated here, on good authority, that the resident has informed Government that 150 officers are now in Kashmere without passes, and has asked that no officers shall be allowed to visit Kashmere without a pass.

—A telegram from Rome, dated May 10th states:—In the Italian Chamber to-day Signor Massari asked the Minister of Foreign Affairs for information relative to the affairs of Montevideo. Signor Mancini, in his answer, said that two Italians accused of complicity in a murder were arrested, and shortly after their imprisonment the rumour spread at Montevideo that they had been tortured. On the Italian Vice-Consul asking to see the prisoners two individuals resembling them were shown to him in a perfect state of health, and this appeased the fears of the other Italians resident at Montevideo. Two months later, the real

prisoners having been proved innocent, were liberated. They related that they had been subjected to the most atrocious tortures. The Consul, not having obtained an answer to his energetic protest, withdrew on board the Italian man-of-war Caracciolo, commanded by Captain de Amezaga, the latter having likewise signed the protest. The Italian Government, informed of these facts, sent Signor Cova, the Italian Minister at Buenos Ayres, on a special mission to Montevideo to insist on the local Government giving proper redress, and this he obtained, together with compensation amounting to 50,000 francs for the two unfortunate victims. Signor Mancini concluded by praising very highly the conduct of Captain de Amezaga, but reserving his judgment on the conduct of the Vice-Consul until further information.

—*World*: This man Fury is just one of those persons, I fancy, who might have drifted across some Mrs. Fry in a prison yard, and have been won at a stroke to better things by just "one touch of nature." I remember dear old Lord Shaftesbury—who notwithstanding his antediluvian theology, I do respect and admire—once saying how, after months of angling and scheming, he had got hold of a certain incorrigible young thief and blackguard named "Jack," who was a ringleader in mischief, and had been I know not how many times in prison. This fellow knew the philanthropists were after him, and he steadily resisted all overtures of tea and Bible. Well, at last the Earl caught him. "Jack," says he, laying his kind, honest hand on the black-guard's arm, "Jack, it's a hard life, isn't it!" Jack turned sharp round, and met a kindly human face—perhaps the first kind face that he had ever looked into in his life—but the Earl still held his arm. I often think there's something mesmeric about the touch of these genuine lovers of their kind. "Jack!" says the Earl—and, for aught I know, there may have been just a twinkle of moisture in his eye—"Won't you give it up!" Jack was taken aback; somehow he did not want to get away. He looked up sullenly; but the grave, patient smile was too much for him. "I—I can't," he stammered. "Jack," says his new friend, laying a firm hand on that grimy shoulder, "shall we make a man of you!" Jack looked up now; the tears were in his eyes. "By God, I will!" he faltered out, and he never swore a truer oath. He had a hawker's barrow given him; he began to earn an honest living, and he is an honest man now. One genuine heart-throb had done more for him than years of penal servitude—it had "made a man of him!"

Monday, June 5.

—We have already had 20 inches of rain. 12 inches fell on Saturday.

—Yesterday morning at St. Thomas's Cathedral the Rev. P. A. Ellis, a deacon of the S. P. G. Ahmednugger Mission, was ordained a priest by Bishop Myline.

—*Indian Churchman* on Divorce: It has been left to high Churchmen to fight this battle. Low Charchmen are often conspicuous by their absence or even seen contending on the opposite side. Those only who hold to Catholic dogma can be counted on as staunch supporters of the marriage law. It seems as if indifference to the sin of impurity was closely connected with indifference to the sin of heresy. Perhaps on this account it is that Holy Scripture often calls sin against the faith by the name of adultery.

Upon which the *Indian Witness* thus comments: Our observation in India has impressed us that most High Church clergymen are more shocked by the marriage of divorced persons than by scandalous sin without a divorce. During the year 1871 and '72 the editor of the Witness solemnised marriages between thirty-four persons, all of whom had been living in open sin, and nearly all of whom were unchallenged members of the Church of England, and ministered to by High Church chaplains. The reformation and decent marriage of these people gave very great offence. "Indifference to the sin of impurity" can be shown by men who think it exceedingly wicked for a person who has been divorced to remarry.

—We are favoured with the G. I. P. R.'s "Monthly Guide" for June, with Time and Fare Tables. Price one anna.

Tuesday, June 6.

—*Bombay Gazette*; Hongkong; Regarding the Franco-Annamese war, the result was a foregone conclusion. When the money was voted, about this period last year, by the French Chamber, for the expedition, the ostensible purpose of which was the suppression of piracy on the coast line south-west of China in the Gulf of Tonquin, one of the members in that Assembly denounced the grant as a prelude to annexation. The prediction then made is now verified. The French have already taken the initiative as regards permanency of occupation; and the principal towns in their new conquest, Hanoi, the capital, and Haipong, the chief commercial port, are now being laid out after the most approved French models.

—*Times*: The public require, before everything, safety in the use of electricity, and there is a corresponding demand for a cheap insulating material, the supply of which shall be equal to the demand likely to arise. This has now been met by the invention of a material called insulite. A method has been discovered by which wood, sawdust, cotton-waste, paper pulp, and other fibrous materials can be converted into a material perfectly impervious to moisture and acids, easily moulded under pressure into any shape, and capable of being worked or cut into any form. This material is an excellent non-conductor of electricity, and can be used for all forms of battery-cells, telegraph insulators, supports for electric light leads, and telephone work. It affords the means of securing perfect insulation at a very much less cost than ebonite or gutta-percha. As it is perfectly impervious to moisture, articles made of it cannot shrink or warp. It supplies exactly what is wanted in practical work, in which ordinary wood cannot be used because it absorbs moisture and ebonite is inhibited on account of its cost.

—*Subodha Patrika*: Mr. Mahadev Moreshwar Kunte is reported to have expressed rather strong language towards the theistic movement in this Presidency in his speach delivered from the platform of the Poona Prarthana Samaj. He seems to have come to the conclusion, and is now of opinion, that the principles of the Samaj are not correct; that our reformers, who wish to educate their ladies and give them more liberty than is allowed, are little better than misguided people who know not what they are about. At present we are not inclined to discuss the question with Mr. Kunte, who has every right to his opinion. But we will say this much—that this sudden change in Mr. Kunte's opinions has been proclaimed by him to the public in a rather objectionable manner. Could not Mr. Kunte find another place for taking the public into his confidence? We can only feel sorry for the indiscreet act, though some people are likely to go further and say that as long as he can get credit for *originality*, which some people might very appropriately call *eccentricity*, Mr. Kunte does not care a rap whether he talks sense or nonsense.

—The Baptist cause in Spain has suffered a severe loss in the death of Don Manual de Canencia, pastor of the Baptist church in Madrid. He belonged to a good family, and was well educated. He was pastor of the church in Madrid for more than six years, and was held in high esteem by his congregation and by all evangelical Christians in Madrid.

—*Zion's Herald*: Mrs. Bainbridge, in her address at Providence, related an amusing incident occurring in missionary experience in China. A Chinese woman came to a little religious service leading her blind husband. She said, very promptly, that "she did not come for any of the Christian religion for herself;" she was entirely satisfied with her old faith; but she had heard that the Christian religion was very good for a bad temper! Her husband had a frightful one, and she wanted them to try their religion upon him. Whether a "faith cure" was effected in this case or not, was not stated. Certainly it was significant that the Christian faith should have been accorded this power in common report in a heathen land. One would be glad to know that in so marked a case it proved a specific.

Wednesday, June 7.

—*Times of India*: Recent reports from Kalahundi lead to the hope that the disturbances there will be quelled without much difficulty. The police have succeeded, apparently, in holding their own. A horrible human sacrifice (of many persons) was prevented by a prompt march made by Mr. Prendergast, of the Ganjam Police, who is acting in concert with Mr. Berry, C.S. Meanwhile the Chief Commissioner of the Central Provinces has shown a determination not to underrate the evil and danger. He has ordered troops to be sent northward from Berhampore and Vizianagram; and two companies are marching southward from Sambalpur and a regiment from Raipur. It may be hoped that these vigorous measures will soon lead to the restoration of order.

—Mr. James Nichol Fleming, a former director of the City of Glasgow Bank, was committed for trial by the Sheriff at Glasgow on the 13th ult. on a charge of embezzling part of the funds of the bank.

—On Sunday, May 14, at the Roman Catholic churches of the dioceses of Westminster and Southwork the prayers of the congregations were requested on behalf of the Duke and Duchess of Norfolk, who have recommenced a pilgrimage to Lourdes, which was to end on the 21st ult., to supplicate for the restoration of sight to their only child and heir.

—The Str. *Rosetta*, with English Mails, left Aden for Bombay, Tuesday, 10 a.m.

—*Bombay Gazette*; Simla, 6: The Government have decided, in accordance with the Resolution of November, 1877, that the practice of holding lotteries by permission of the local authorities is distinctly mischievous. It is requested, therefore, that in future applications for permission to hold lotteries should be invariably refused.

—Same: The Parsees of Bombay are considerably exercised at present to find a solution of a difficulty that has unexpectedly sprung up. It would appear that for a long time past a large number of persons have been living in Mazagon who are not Zoroastrians, but who claim to be descended from Parsees. They observe the Parsee ritual, and have now expressed a desire to be admitted into the community. The question as to whether a person born of a Parsee father and Mahomedan mother can be admitted into the community or not had never been discussed before, and the elders of the community are considerably perplexed as to what to do with these claimants to Parsee citizenship. The Parsee papers are arguing the question *pro* and *con*, and it is likely the matter will be referred to the high-priests.

—Capt. Burton and Commander Cameron have returned to England from their West African expedition.

—Dr. John Brown, author of "Rab and his Friends," died at his residence, Portland-street, Edinburgh, on May 11, in the seventy-first year of his age.

—A painful and extraordinary event occurred on May 14, at St. Kevin's Roman Catholic Chapel, Dublin. The Rev. Canon Murphy, an earnest and respected priest, was engaged in preaching upon the subject of the recent murders and denouncing the Land League and the assassins, when in the excitement of the moment he dropped down dead, it is supposed

from disease of the heart. He was an intimate friend of Mr. Burke, and was speaking of that unfortunate gentleman at the time.

—Mr. A. H. Durant, H. M.'s Dockyard, has been permitted by the Government of India to assume from this date the surname of Price, and he will in future be known as A. H. Durant Price.

—*Overland Mail* : The Porte, has sanctioned Jewish emigration to any part of Turkey, Palestine excepted, on condition of their adopting the Ottoman nationality.

Thursday, June 8.

—The Indian Postal authorities, notify that on and after the 1st July money orders will be exchanged in both directions with the United States of America, rates of commission and general rules being similar to those which apply to orders drawn upon the United Kingdom and Canada.

—*Times of India*; Calcutta, 7: The steamer Socotra has parted amidships and is irrecoverably lost. All hands have arrived safe at Moulmein.

—*Liberal and New Dispensation* : We spoke in a recent issue of a scion of the aristocracy who having been advised to take opium, for the purpose of giving up drink, was unwilling to give up both. Mr. Evans, in a letter which we regret to say we cannot insert this week. mentions the case of a Brahmin Pandit who took the contrary course of drinking with the view of getting rid of opium, but with the result of retaining both the evils. The doctors turn sometimes the worst friends of men. We know of cases in which young men have been asked to drink in order to be freed from malaria. But whether malaria goes away or not, it is certain that drink never leaves them.

—*Indian. Chr. Herald* : Bishop Johnson laying his hand on his breast solemnly declared that he believed in Apostolic Succession and that it was one of his strengths. What is this Apostolic Succession in which Bishop Johnson finds strength? The Oxford Mission tract called Apostolic Succession professes to answer the question in one sentence. It says :— "Bishops of the Church are those who have been ordained by other Bishops, and so back to the Apostles, who ordained the first Bishops, being themselves ordained by Christ. This is what is called the doctrine of the Apostolic Succession." If any one takes the trouble of reading the four pages of the tract which opens with these words, he will find that this really is not the doctrine in question. This definition is the play of Hamlet with Hamlet himself left out. The doctrine will be better understood from the words of page 2. The Apostles "formed their converts into churches; these churches consisted of baptised believers, to officiate among whom subordinate ministers, priests [which is a corruption of the New Testament Greek word *presbuteron* meaning *Elder*, and which in the New Testament is used as a synonym for the Greek work *Episcopos*, corrupted to *bishop* meaning *overseer*] and deacons were ordained, while the Apostle who first formed any particular church exercised over it superintendence,... At length it became necessary for the Apostle to proceed yet further —to hand on their commision to others." It is *those and those only then who have got the commission of Apostles who are said to have Apostolic succession.* Those who were ordained priests, (bishops or elders) and decons by the Apostles are not said according to this theory to have Apotolic Succession. But suppose the first sentence was really the doctrine and it must be admitted that this is the favourite way of stating it by those who believe in it, see the absurdity of it. Why, it is as easy or (as far as that is concerned) as difficult, for any bishop to prove that he has been so ordained as it is to prove that all his ancestors from the time of Noah downwards were properly married. Neither can, by any possibility, be ever proved. There is no promise in Scripture of any such unbroken succession of ordinations, and history gives no countenance to the truth of any such theory. To build hopes of salvation on it, or to make it the basis of ecclesiastical claims is to build on the quicksand.

—*Indian Churchman:* An interesting scene took place in the French Academy a few weeks ago on the occasion of the admission to that body of M. Pasteur whose scientific discoveries have lately excited so much interest. According to custom he had to eulogise his predecessor, M. Littré, well-known as a follower of Comte, and in doing so he was able very skilfully to point out the weakness of the positive philosophy, while praising the character of the man. The following are a few words from his remarkable address. "The great, the obvious deficiency of the Comtist system is that in its positive conception of the world, it discards the most important of all positive notions, that of the Infinite. The man who proclaims the existence of the Infinite, (and there is no man who does not,) accumulates in that bare statement more supernatural elements than are to be found in the miracles recorded in all religions...when that notion masters our mind, nothing is left for us but to bow down and kneel, and at that moment of poignant anguish, a man must crave mercy from his reason."

—Same: The very brightest spot in the Church's Mission Field is Central Africa; for since Bishop Mackenzie and three of his clergy succumbed to its deadly climate in 1862, men have never been wanting to go forth with their lives in their hands and face its dangers. We have just received the news of one more death there, making the nineteenth in the short space of twenty years. Charles Albert Janson was a graduate of University College, Oxford. After being for a short time a barrister he went to Cuddesdon to prepare for Holy Orders, and while there determined to give himself to the work of the Universities' Mission. He was ordained in 1879, and went out in 1880, and thus had not completed two years of Missionary work when he was called away on Shrove Tuesday of this year. Those who knew him will remember that his strength lay in being utterly unwearied in intercessory prayer, and thus holiness became a felt power wherever he went. That work he is now called to continue under changed conditions. He is buried by Lake Nyassa, and a private letter from Zanzibar says, "his grave marks the first seed sown on the shores of the great lake, whither the eyes of the Mission have ever been wistfully turned."

Friday, June 9.

—*Bombay Gazette*: Our Calcutta correspondent telegraphs, on the authority of the *Englishman*, that the new treaty with Burmah is practically concluded. The same journal supplies some of the leading provisions, though, as a matter of fact, they are limited to two, namely, a provision that British territory shall not be used as a basis for rebellion against the Burmese Government; and another providing that substantial concessions will be made, and guarantees given, to British traders in Burmah. We can hardly accept this as even a partially complete summary of the agreement. From the prominence given to our concessions, it would actually appear as though Burmah, and not India, was the aggrieved party. It would certainly seem only reasonable for the Burmese Government to make an effort to mitigate the cause of rebellion within their own territory before they complain of the opportunities given to rebels in the better-governed country beyond.

—Same: Constantinople: The German projectors of the proposed railway have submitted two routes to the consideration of the Porte—one starting from Ismidt and passing by Eski Cheir, Angora, Sivas, Malatia, Diarbekir, and Mosal to Bagdad; and the other also starting from Ismidt and passing by Eski Cheir, Kutalia, Konia, Adana, Aleppo, Anbar, and thence by the right bank of the Euphrates to Bagdad. In making Ismidt the starting point in both routes, the projectors have, of course, had in view the fact that the capital is already connected with Ismidt by a railway, which, however, was so badly built in the first instance, and is now in such a wretched condition, that it would have to be reconstructed before it could be made part of a great through line.

—Mr. W. M. Macaulay has been appointed to the seat at the Council of the Governor of Bombay, as representative of the merchants, recently vacated by Mr. James Graham.

—The break on the G. I. P. Ry. line, has been repaired and trains are running as usual.

—Major H. S. Daniell, fromerly Superintendent of Police at Poona, the capturer of the dacoit leader Bulwant Phadke, has retired from the service.

—Deaths last week, 329.

—A letter of Madame Blavatsky contains the following: I have not made a study of Hindu Law, but I do know something of the principles of its glorious founders. I regard the former almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. To marry a child without her knowledge or consent to enter the married state, and then to doom her to the awful, because unnatural fate of enforced celibacy if the boy-child to whom she was betrothed should die (and one half of the human race do die before coming of age) is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would scooner doubt the stars of heaven than believe that either one of those star-bright human souls called *Rishis* had ever consented to such a base and idiotic cruelty.

—*Pioneer* : The very barbarous character of the Khonds is indicated by the fact that in their first rising they put to death women and children, as well as their old rivals, the Kulta cultivators. Fortunately they did not rise in sufficiently large numbers to carry out a very extensive massacre; but their intentions were evidently horrible enough. Mr. Prendergast, of the Ganjam Police, by his vigorous action, in concert with Mr. Berry, C.S., has prevented them from carrying out their intention of having a large human sacrifice of the prisoners they had made.

—Fall of rain, Fort, 22 in.

—An article on Zymotic diseases in the *Times of India* concluded as follows: A few years hence we may hope to see "vaccination" against consumption and cholera as widely practised as vaccination against smallpox now is, to say nothing of a similar protection against scarlet fever and measles, as suggested by Professor Lister. Diphtheritic vaccini is said to be even now undergoing "cultivation" in the United States, with a view to its employment as a protection against a fatal attack of diphtheria.

Selections.

PRAYER THAT HEALS.

The discussion of the "Faith-Cure" by Dr. Daniel Steele in the Preachers' Meeting a week or two since, in which he developed more at length his theory, propounded some time since in our columns, of healing faith—as a special *gift*, occasionally bestowed upon believers, bearing the unmistakable seal of its source by the certain persuasion it brings of the answer to the prayer which it inspires, and which is readily distinguished from the *grace* of faith, bestowed in common upon all Christians, resting upon positive promises, and the duty of all to exercise—placed the subject in a very satisfactory light. It would be an excellent service for the Doctor, just at this hour, to develop his interpretation of a "charismatic" faith, as he terms it, with the unquestioned illustrations of its power which have come under his own observation, and publish it in a permanent form.

But quite extravagant notions upon this subject are becoming current among us. We heard an excellent minister who is called to a leading pulpit argue, in an address, that there was not an intimation in the Bible that we should seek the aid of a physician in case of sickness, but that the Christian way to cure it is by prayer; that this power is simply a lost grace, but still belonging to believers as in apostolic days. He quoted the passage in James, where, in case of sickness, the inspired writer directs that the elders of the church should be called, and the sick man, being anointed with oil, is to be prayed over. The assurance that "the prayer of faith shall save the sick" was emphatically uttered as a universal promise within the grasp of all disciples, at all times, and certain of securing absolute results. It is enough to know, to show the error of such an interpretation, that the apostles themselves did not freely, at all times, cure the sick by prayer; that disciples dear to them remained sick; that the ravages of disease were in no measure stopped by their prayers; and that Paul, who, under the special power of the Spirit, healed disease at times, and brought back life to the dead, had, as a constant companion, Luke, "the beloved physician."

Our Lord has commanded us to pray for our daily bread. It is our duty and our privilege to do so. No sincere prayer can be lost. But does any one suppose that prayer for daily bread, without the diligent use of all the means within our reach, will secure it? God could, if He desired so to do, miraculously move others to come to our aid. He could feed us as Elijah was fed; but if one should thus presume upon Providence in the audacity of assumption rather than true faith in a promise, without the use of his own abilities, he would, without doubt, be permitted to starve. But there are times in personal history, when, after using all available human means and every door seems shut—when utter destitution and death seem near at hand—God inspires the prayer of faith which brings the needed succor to the helpless sufferer. This has occurred, again and again, in the history of Christian believers. Impoverished must his experience of the divine grace and power be, who has not in his life-time found these utter human exigencies in which God has found His opportunity, and when the relief, though it came through "the raven," or was bestowed by a human hand, could be directly traced to the supernatural interposition of Heaven.

Of the same character is this gift of healing prayer. To fail to avail ourselves of the skill of the instructed physician, is like sitting down and praying for the daily bread without moving a hand to secure it. We knew well quite an intelligent member of one of our churches in this vicinity whose mind had become so twisted upon this point that he dismissed all medical service, and was confident that prayer would always bring the great Physician and a certain cure. He was himself, soon after, the first victim of disease in his family, and although many prayers were offered for him, went down to the grave. That the "faith-prayer" which cures is not constantly at the command even of those who heartily rely upon its power, and in whose experience marvelous results have been attained, we have sad illustrations. We hear of the limited number of apparently marked favorable results; but what of the hundreds and even thousands that seek to avail themselves of its power in vain? There is something peculiarly pathetic in the letters which have been sent, through us, from all portions of the land, to certain conspicuous names whose prayers have been esteemed to have a healing virtue, seeking an interest in behalf of suffering friends. In no instance has a favorable result been reported to us. Under our own observation, as favorable a case for the interposition of a pitying Saviour as can be imagined—a young, helpless, terribly suffering child, a cripple from birth, a little disciple himself, his parents devoted believers—was brought to the notice and presence of one whose faith and its results are the Christian marvels of the hour. The work was said to be effected; prayer was heard; the helpless child was assured that he was healed; but he has grown steadily worse ever since.

These facts are stated, not to cast discredit on the prayer of faith, but to defend true faith from fanaticism and presumption. We have no doubt, in the instance of the person referred to above, that he has at times exercised both the gift of faith and of healing in a remarkable degree. We believe that it does, at times, please God, for His own glory—to show His tender mercy to His people, to encourage and honor persevering prayer and filial faith—to interpose directly and in a supernatural manner, and magnify the trust which He himself inspires; but He has not directly called men to the healing art (and we have known persons as emphatically drawn in this direction as to the ministry) and planted antidotes to disease in the world around us, without intending that the studies of the one and the healing virtues of the others should be availed of in hours of sickness. Neither is it His will that His saints should be entirely relieved from physical disabilities. The "thorn in the flesh" is both a part of their discipline, and often an unanswerable apology for the Gospel itself. Many a heart has been more impressed by the sweet grace with which the severest physical pain has been borne by a humble disciple than by the most eloquent argument upon "the evidences."

When it pleases Him to grant this supernatural interposition, He precedes the result with the gift of unyielding and assured faith. In the midst of his petition, the child of God is fully persuaded in his own mind that what he is asking is an accordance with the divine will and will therefore certainly be done. This is the true prayer of healing faith, and it can only be offered when the soul is inspired to its exercise by the special gift of the Holy Spirit.—*Zion's Herald.*

JUDGED BY THE LAW OF LIBERTY.

You see then what a fundamental and thorough thing this law of liberty must be. It is a law which issues from the qualities of nature going thence out into external shape and action. It is a law of constraint by which you take a crooked sapling and bend it staight, and hold it violently into line. It is a law of liberty by which the inner nature of the oak itself decrees its outward form, draws out the pattern shape of every leaf, and lays the hand of an inevitable necessity on bark and bough and branch. All laws of constrait, whether in trees or men, are useless and cruel unless they are preparatory to, and can pass into, laws of liberty. My dear friends, if we understand this it would certainly show us the hollowness of a great deal of the life we live. We yield day after day, month after month, on through a long series of tiresome years, to the restraints of morality and religion. Morality says "you must not steal," and we do keep our fingers off our neighbor's goods. Religion says "You must pray to God," and we do say our prayers most toilsomely, morning and evening, summer and winter, as the years go by. It is of no use. It all comes to nothing unless these laws of constraint are passing into laws of liberty within us. Habits of honesty, habits of prayer, are mere bondages unless they are helping somehow the production of a free, honest prayerful character. The only object in bandaging and twisting a man's croocked leg is that some day it may get a free straightness into it which will make it keep its true shape when it is set free from bandages; a law of liberty instead of a law of constraint. If that day is never coming, bandaging is a mere wanton cruelty. Better take the bandages off and let it be crooked, if it is getting no inner straightness and will be crooked as soon as they are removed. Now just so this discipline and education, all these commandments and prohibitions which God lays on us; they are mere cruelty, they merely torture and worry humanity, they come to nothing unless within them some free law of inner rectitude is growing up. One looks across God's great moral hospital, and wonders, as she might who looked through a surgeon's ward, behind how many of those bandages an inner life is gathering which some day will ask no binding up, and need nothing but its own liberty to be its law. It is a strange question. Suppose to-morrow all the laws of constraint should be repealed together; nothing but laws of liberty left to govern the world; all social penalties, all public restrictions lifted off together; nothing left but the last legislation of character. What would become of us? How, just as soon as our bandages were off, our unshaped lives would fall into their shapelessness. We should see strange sights to-morrow morning. The man whom social decencies had kept honest through many well respected years, we should see how the long restraint with him had just been an outside thing, and his law of liberty, when it had leave to exercise itself was only a thief's law born out of a thievish heart. Strange hands would find their way into their neighbor's treasure. Eyes unsused to glow with lust would flame out in unholy fire when once the inner heart had leave to utter itself freely. I tell you, my dear friends, there are very few of us indeed who could stand being judged by the law of liberty. Could you? Would you dare, with the proper shame which a man feels before his fellow men, would you dare to bid God to lift the restraints away and trust to the power of truth and love and holiness, to the amount of God's spirit in your own heart, to carry you along his way to him?—*Phillips Brooks.*

RELIGIOUS LIBERTY IN AUSTRIA.

TO THE EDITOR OF "WORD AND WORK."

Sir,—Permit us to ask the favour of making known through the medium of your columns an important legal decision affecting religious liberty in the Austrian Empire.

Without entering into details, we may say that the question to be decided was whether parents who had for conscience sake left the Romish Church should be allowed to bring up their children according to their own religious convictions or not. The Government had decided in the negative, and ordered, under pain of compulsion, that such children were to be taken to the Romish priest for baptism and for instruction. In the case which has just been tried, Dr. Joseph Kopp, the lawyer, kindly volunteered his services on behalf of the aggrieved parents. He spoke most energetically and warmly, laying particular stress on the fact that his clients, though but poor and simple persons, were actuated by earnest religious principles. The Supreme Court of Law (Verwaltungs Gerichtshof) has now cancelled the Government order, aud decided that, according to Austrian law, parents have the responsibility and the privilege of determining the religious status of their children.

This final verdict is of inestimable value and paramount importance to numerous Protestant Christians throughout the country.

We remain, sir, yours faithfully,

J. FIELD, } Secs.
A. J. ARNOLD, }

Evangelical Alliance, 7, Adam Streel, Strand, W. C., May 6th.

Miscellany.

Zion's Herald: The revival under Rev. Thomas Harrison at St. Paul Church in Cincinnati, has continued now for nearly twelve weeks, and last evening the immense auditorium was, if possible, more crowded than earlier in the progress of the services. There have been re-

ported between 1,400 and 1,500 seekers of religion, and between 1,200 and 1,300 converts! To any observer who may have been present last evening for the first time, it would have seemed that the meetings were only in their beginning, such was the zeal of the evangelist and all his co-workers. Of the 1,200 converts, St. Paul has taken on probation only about 225. This disparity may be explained by the consideration that many of the conversions are of persons already members either of St. Paul or some other Methodist church, or of some one of the several denominations. People also attend from adjoining cities, villages and country, and the names of those who return to their homes and join elsewere are not reported. There have been not less than 500 conversions at the other Methodist churches in the city, taking place mostly at the regular devotional services. The work is very general. The Methodist pastors and their charges looked forward with deep solicitude and sincere longing to the coming of Bro. Harrison, and although his agreement was wholly with the St. Paul charge, yet the pastors, by common consent, waived their usual continuous services beginning with the week of prayer, and, as far as practicable, concentrated at St. Paul. Rev. Dr. Joyce, pastor of St. Paul, with his large-mindedness has not only welcomed his brethren to participate in the work (under Bro. Harrison's direction), but also to a participation in the fruits.

From causes beyond my control, I have not been able to attend the meetings as much as I wished; but whenever I have been present, my heart has glowed with gratitude at the evident gracious results. I think I never spent three years of more earnest and honest work in my ministry than in this very church; yet there were comparatively few conversions. Now to see what day after day and night after night is to be seen, is gratifying beyond expression. A neighboring Presbyterian pastor said to me a year or two since, "An evangelical minister has all dead lifting to do in Cincinnati; there is no buoyancy in the moral and religious atmosphere to help him." It seems as if God had quite forsaken us. Soon after I came here I was made chairman of a committee of the evangelical ministers to obtain the services of Mr. Moody. I went personally to see him; he promised to consider our claims in due time, and yet he went all around and away from us—to the smaller cities of New England, to Baltimore, Cleveland, San Francisco, St. Louis, and then off to Great Britain; and poor Cincinnati, with its free beer and whiskey, rationalism, Sabbath desecration, and general demoralization, was left alone. Meanwhile, because iniquity was abounding, the love of many was waxing cold.

At last, in answer to the prayers of this people, God sent us Harrison. To your readers who know him so well, I need say but little. I regard him as a man raised up of God to do a special work among the Methodists—that of quickening the churches and bringing us back to a more thorough appreciation of our earlier methods. He possesses the primitive spirit of Methodism, and believes with all his heart its great staple doctrines, and uses with all his might the instrumentalities approved in the history of our fathers. In the application of all these he is original; that is, he does not copy even the fathers; but the same Holy Spirit which taught them has taught him. The Holy Spirit has selected the man, with his natural and religious aptitudes, and qualified him for its work. His discernment of spirits is simply marvelous; he reads men at a glance; he perceives the situation in a congregation in a moment, and with instant tact adapts himself to it. His courage is heroic; having done the best he can under the circumstances, he pushes, persuades and dives for the accomplishment of his aims. His fertility in expedients is inexhaustible, and his faith always supreme. His preaching is Scriptural, pointed, incisive, abounding in vivid pictures and incidents from every-day life, and on fire with holy passion. Intellect, heart and body (head, hands, feet) all preach, apparently forgetful of all else but the one immediate object of saving men. He talks all over, now flaming out like lightning, and thundering, and anon, gentle and pathetic, his voice falls to the faintest, but to a most insinuating, whisper. Of the formal sermon I have heard but little from him; but I do say without hesitation I have listened to him when he has made some of the most tremendous puttings of old evangelical truth that I have heard from any man. "Would you be eloquent?" said the elder Dr. Tyng to a class of young ministers. "Then always preach as if you were in a revival." Harrison always preaches either for or in a revival, and the consequence is, he is simply eloquent, and thousands hang upon his words with rapt attention. To pare down what some may regard his extravagances, would, I fear, spoil him. The real test of the blade is not its polish, but does it cut? And with all his power in public, in private he is quiet, simple and modest—modest well nigh to shyness—showing such a sweet, consecrated and Christ-like spirit that you scarcely know whether most to prize him for his great usefulness or his personal worth. I feel that in this man Methodism—indeed, our whole Christianity—has a treasure it should guard and cherish with the utmost tenderness, love and prayer.

We are asked to print the following extract:

The only effectual *means* of fully maintaining the harmony and mutual affection which are of so great importance, is *the increase of knowledge and piety in the people of God.* Ignorance has always been a fruitful source of error and contention. The man who has only superficial views of revealed truth, and is satisfied with such views, is peculiarly exposed to the influence of passion and prejudice. How can he arrive at correct conclusions, while thus unprepared to appreciate the considerations opposed to his present views? Wthin the limited range of his thoughts he finds nothing to evince the fallacy of his reasonings. But let his mind occupy a wider compass, let him give its proper weight to every thing which has a bearing on the subjects presented to his thought—he may then perhaps perceive that his conclusions are altogether fallacious. Ignorance occasions men not to reject only, but also to denounce and abhor the sentiments of others without examination. The follower of Christ who has never been accustomed to think deeply; but has adopted his religious opinions chiefly on the credit of others, is peculiarly liable to demand that all come to his standard. From this source what divisions, and angry disputes, and bitter denunciations have many times sprung, to the disgrace of the Christian name. Hence, party has been arrayed against party, and brother has called brother heretic, where perhaps more intellectual light was all which was needed to evince that both were in the wrong. (Rev. A. Nash)

But the increase of knowledge and piety very much depends upon the state of the heart. "If any man willeth to do the will of my heavenly Father, he shall know of the doctrine whether I speak of myself or of him that sent me."

Word and Work:

We are inclined to take exception to the reasonings of comparative theologians on this ground. It is quietly and invariably assumed by them that religions are always progressing. Beginning in some rude elementary forms of faith and worship, they are gradually clarified into a more perfect cultus and creed. We are sagely reminded that some of our own obscure customs are really "survivals" of old world practices and superstitions. In consequence of advancing intelligence there is supposed to be a gradual correction and completion of religious beliefs. If we were disposed to debate this question fully, we would suggest that it seems a strange result to which this scientific improvement is at present reaching. For at this moment there can be no doubt that those who are most concerned for the *advance* of religious ideas are proceeding with swift strides in the direction of atheistic materialism. But on that subject we do not now enter. Does it never occur to these thinkers that there may have been another period *anterior* to the time from which these "survivals" date? Have they ever reflected that historically the evidence for *degradation* is much stonger than the evidence for *development?* The faith of Abraham was certainly not less pure than the faith of the Jewish contemporaries of our Lord. It will not be contended that the religious life of the nineteenth century is fuller than the religious life of the apostolic church. It seems to us that the voiding of God's law by tradition, which characterized the old age of Judaism, and the fetishism of relics and shrines which is so apparent in certain quarters now, present forms of religion by no means unlike those which we find in certain heathen lands. And, if the argument from analogy has any force, the conclusion seems to be that the idolatries of heathendom are the perversions of half-forgotten truths—the *debris* of a temple whose form we vainly attempt to discover in its ruins. Besides, there are "survivals" among savage nations of an earlier faith and wisdom that are unaccountable if the past days were no better than the present. Recent explorations have made us familiar with the fact that among many tribes very low down in the scale of social development there are still extant traditions of higher life and hopes, traditions, however, that are fast waxing old that seem ready to vanish away.

TELEGRAPHIC NEWS.

London, June 1st: Parliament reassembled to-day after the Whitsun recess.—Earl Granville, in the House of Lords, and Mr. Gladstone, in the House of Commons, replying to questions put to them, said that the British Government had accepted the proposal made by France to invite the Powers and the Porte to a Conference on the Egyptian question on the basis of the *statu quo*, and that they believed that such a Conference would expedite rather than delay the settlement of the difficulty. The British Government, they said, had suggested to the Sultan the desirability of displaying the Turkish flag in Egypt, and of sending Turkish commissioners there on board the Turkish ironclads. Replying to further questions, they said there was no truth in the report that the Government contemplated despatching Indian troops to Egypt.—The s. s. Lancaster, homeward bound from Bombay to Dunkirk, ran ashore at Rasgabrib. She has been towed to Suez severely damaged. Seven hundred tons of her cargo had to be thrown overboard.

Paris, 1st: M. de Freycinet, in the Chamber of Deputies to-day said there was no question of the intervention of French troops in Egypt, and that the European concert was the sole guarantee of a peaceful solution of the difficulty in that quarter.

London, 2nd: Mr. Gladstone, replying to a question, in the House of Commons said that both ends of the Suez Canal were being guarded by English and French gunboats.

Constantinople, 2nd: The Turkish Commissioners start to-day for Cairo, without waiting for the results of the proposed Conference.—Dervish Pasha has been appointed Chief of the Turkish Commission to Egypt.

London, 3rd: Sir Charles Dilke, replying to a question in the House of Commons, said that earthworks were being erected at Alexandria, and that the Government are consulting with Admiral Sir Beauchamp Seymour in reference thereto.—Vice-Chancellor Sir Charles Hall has resigned owing to an attack of paralysis.—Chief Justice Cayley, of Ceylon, has been knighted.—OBITUARY.—The Marquis of Conyngham.

Constantinople, 3rd: The Sultan has declared to the French Ambassodar here that he is confident of being capable of settling the Egyptian question, and that His Imperial Majesty therefore considers, a Conference on the subject unnecessary.

4th: Dervish Pasha, with the other members of the Turkish Commission, left here for Alexandria yesterday.—Lord Dufferin has telegraphed to Earl Granville that the action of the Sultan renders an adjournment of the proposed Conference desirable.

5th: The Porte has sent a Note to its representatives abroad informing them of the rejection by the

Sultan of the proposal made by France for a Conference on the Egyptian question.—H. I. M. Sultan has telegraphed to the Khedive to order Arabi Pasha to cease military preparations and the fortificaiton works at Alexandria.—It is certain that the Porte has sent a Note to its representatives abroad which, without absolutely rejecting the proposed Conference, strongly urges the same to be unnecessary.—The Powers are generally disposed to accept this view.

London 5th: In the House of Commons this evening, Sir Charles Dilke, replying to a question, denied the statement that the Porte had sent a Note to its representatives abroad, rejecting the Conference on the Egyptian question as proposed by France.

Cairo, 5th: Araby Pasha has, in compliance with the orders of the Sultan, conveyed through the Khedive, stopped military preparations and the fortification works at Alexandria.—There is again a total stoppage of the Suez Canal traffic owing to the steamer Argosy being ashore.

London, 6th: The House of Commons is still in Committee on the Irish Reprssion Bill. Only two clauses have as yet been adopted.—Consols yesterday closed at 100½.

Constantinople, 6th: The French Ambassador here is pressing the Porte to accept the proposed Conference on the Egyptian question.

Alexandria, 7th: Dervish Pasha, the Special Turkish Commissioner, arrived here to-day, and will proceed to Cairo to-morrow morning.

Constantinople, 7th: Lord Dufferin is urging the Porte to accept the proposed Conference.

Ismailia, 7th: The steamer Argosy has been got off, and the traffic in the Canal has been resumed.

St. Petersburg, 7th: The *Official Messenger* confirms the report that General Tchernaieff has been appointed Governor-General of Turkestan.

Rome, 7th: The request in General Garibaldi's will that his body should be cremated has been set aside, and the funeral is fixed to take place to-morrow at Caprera.

PASSENGERS SAILED.

Per P and O Str *Rohilla*, 6:

For London—H E Rear Admiral W Gore Jones, Capt R D King, Mr F A Carter, Mr A B Leslie, Mr E T Dixon, Mr G Chalmers, Mr and Mrs Clement West and infant, Mr C Tubbs, Mr F W Davis, Mr J M Drennan, Mr and Mrs Spiers, two children, and infant, Two Master Spiers, Mr D K Maclean, Mrs Smith and two children, Mr J Foley, wife, and four children, Mr T Marsh, Mr G Hindam, Mr H V G Hughes, Mr H V Williams, Mr G Reeves, Miss and Master Lidbitter, Mr J Knowles, Mrs Harwood, child, and infant, Mr G W Read, Mr Griffin, Mr M W Price, Mr H C Holmes, Mr Alexander, Mr and Mrs McKay, Mr and Mrs Finlay, Mr J R Wilson, Mr and Mrs Platte, Miss Maude, Mr W Young, Surg Maj J McCreery, Mr W Watkins, Mr F Anderson, Mr J Day, Mr Greenup, Mr and Mrs Chambers, 2 children and infant, and Mr J J L Davis.

For Brindisi—Mr W H Cole, Mr G Cotton, Major and Mrs Morley, Mr J M Macdonald, Mr W Macdonald, Major C Covey, Lieut Day, Lieut Col F S Russell, Mrs S Russell, Mr T Worthington, Mr H Groves, Mr J Adam, Lt Col M G Garard, Mr Brennan, Col G H W Hoggan, Mrs Hoggan, Miss Hoggan, child, and one infant.

For Venice—Surgeon Major H C Gillespie, Mr G K Heinrichs, Mr A Liemann, Mr and Mrs G Macpherson, Two gentlemen, Mr H J Meyers, and Mr G A Briner.

PASSENGERS ARRIVED.

Per Str *Rydul Hall*, 2, from Liverpool:

Capt and Mrs McPherson, Miss Ward, Col Clifford, Mr Burton, and Mr F P Roeffler.

Per P and O Str *Cathay*, 5:

From London—Mr J Mellor, Major Marriott, Miss B Morrison, Mrs Rose Channer, and infant, Lieut Stanly, Mrs Moorhouse, Col and Mrs Penney, Capt Hutchinson, Lieut Lincoln, Lieut Campbell, Mr J Holden, and Mr J Dyer.

From Venice—Major Apperly, Dr Cruikshank, Mr Beardmore, Mr S Macdonald, Col and Mrs Phillips, Major Maltby, Mr and Mrs Nicoll, Mr W Clerk, Hon R West, Mr J T Simpson, Lieut Hopkins, and Mr W D Robinson.

Domestic Occurrence.

BIRTHS.

HEAD—On Saturday, 3rd June 1882, Mazagon, the wife of Mr. J. Head Foreman B. I. S. N. Co. of a daughter.

PEACOCK—June 4th, at Nagpore, C. P. the wife of Mr. E. Peacock, Postal Dpt., of a son.

SHILLIDY—June 6, at the Mission House Surat, the wife of the Rev J Shillidy, of a son.

DEATHS.

WOODHOUSE—May 20th, at Sea, off Alleppy, on board s. s. Bancoora, of fever, Charles Alexander Raitt, eldest son of R. W. Woodhouse, Esq., aged 18 years and 5 months.

SARGON—May 29th, at Poona, Mary, the beloved wife of M. J. Sargon, late Cotton Frauds Department, aged 42 years.

HOWICK—May 31st, at Parnell, Irene, daughter of Mrs. and Mr. H. Howick, B B & C I Railway, aged 1 year 10 months and 11 days.

GRAHAM—June 4, at Mazagon, Clarice Esther, the youngest doughter of H W Graham.

PRENTICE—June 3, at Gunesh Khind, Caroline the second younger daughter of Alexander and Mary Anne Prentince, age 2 years and 2 months.

"BOMBAY GUARDIAN."

Subscriptions received from 3rd to 10th June 1882.

~~T. D. Kyle, 14th May 1882, Rs. 7-10;~~ Conductor H. Todman, 30th June 1882, Rs. 2; Henry W. Rankin, 30th April 1884, Rs. 21-12; T. Dinwiddie, 15 April 1883, Rs. 7-10.

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NOTICE.

ALTERATIONS OF TRAINS.

On and after Thursday next, the Fifteenth of June 1882, the following alterations of, and additions to, the Passenger Train Service upon this Railway will be brought into force, namely :—

FIRST.—The Down South-East Line Mixed Train which now leaves Bombay at 10-0 p.m. for Raichur will leave at 5-0 a.m., reach Poona at 2-25 p.m., and will arrive at Raichur at 5-I5 on the following afternoon.

SECOND.—The Up Mixed Train which leaves Raichur at 9-45 p.m. will leave at 3-0 p.m instead, reach Poona at 1-30 the following afternoon, leave at 1-55, and arrive in Bombay at 11-20 p.m., the same day.

THIRD.—A new Local Train will leave Bombay (on week days only) at 10-0 p.m., and will arrive at Kalyan at I2-15 a.m.

And a new Local Train will leave Kalyan (on week days only) at 11-0 a.m., and will arrive in Bombay at 1-15 p.m.

FOURTH.—The Down Mixed Train now leaving Poona for Dhond at 9-25 A M will leave instead at 7 0 A. M. and will arrive at Dhond at 10-10 A.M., and the Up Mixed Train leaving Dhond at 1-30 P.M. will leave instead at 2-0 P.M., and will arrive at Poona at 5-15 P.M.

2. All other Trains over the Great Indian Peninsula, and the Dhond and Munmar; the Khamgaon; the Amraoti, and the Bhopal State Railways, will continue to run as at present.

3. The Down South-East Line Mixed Train leaving Bombay at ten o'clock at night, will not be run on Wednesday the Fourteenth of June instant.

The Up South-East Line Mixed Train leaving Raichur at 9-45 at night, on Tuesday the Thirteenth of June will be run to Poona only.

And the Up South-East Line Mixed Train leaving Raichur at 9-45 at night, will not be run on Wednesday the Fourteenth of June instant, but, instead, an Up Mixed Train will start from Raichur at three o'clock in the afternoon on Wednesday the Fourteenth instant, and will be run through to Bomday, at the times shown in the new Time Bill of Trains.

4. For other and consequent alterations, as well as for information as to Trains by which Horses and Carriages will be conveyed, and for further particulars, see the publshed Time Bill, dated the Fifteenth of June 1882. Any additional information can be obtained at the Stations or of the undersigned.

HENRY CONDER,

General Traffic Manager.

Bombay, the Eighth of June 1882.

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